

Bicentenary of the Charter
of the Reformed Protestant
Dutch Church of the City of
New York. ♣ Mccccxvi ♣

BX9517
.N5N52

10.23.96

Library of the Theological Seminary,
PRINCETON, N. J.

Division.....BX9517

Section.....N5N32



GREAT SEAL OF THE PROVINCE OF NEW YORK
1691 TO 1705

BICENTENARY
OF
THE CHARTER
OF THE
Reformed
Protestant Dutch Church
OF THE

CITY OF NEW YORK

Collegiate Church

MAY ELEVENTH, 1896



NEW YORK
PRINTED BY THE CONSISTORY
MDCCCXCVI

CONTENTS

	PAGE
Introductory Note	7
The Service	11
Historical Address by the Rev. Dr. Coe . . .	17
Address by the Rev. Dr. Baird	41
Address by the Rev. Dr. Remensnyder . . .	50
Letter from the Rev. Dr. Dix.	58
Address by the Rev. Dr. Tiffany	60
Address by the Rev. Dr. Burrell	71
The Charter	76

INTRODUCTORY NOTE

THE Reformed Protestant Dutch Church of the City of New York, now commonly known as the Collegiate Church, was organized by the Rev. Jonas Michaëlius, soon after his arrival in New Netherland on the seventh of April, 1628. It was incorporated by a royal charter which was granted by William III, and was signed by Governor Benjamin Fletcher on the eleventh of May, 1696. As this was the first charter bestowed on any church in this country, the two-hundredth anniversary of its issue seemed to the Consistory deserving of suitable commemoration. A committee was accordingly appointed in February last, consisting of the Rev. Dr. Coe, Hon. Henry W. Bookstaver, and Professor Frederic R. Hutton, to consider an appropriate mode of celebration and to make arrangements for the same. At a subsequent meet-

ing of the Consistory a report of this committee was received and approved, recommending that a public service should be held in the church at Fifth Avenue and Forty-eighth Street, on the eleventh of May; that an historical statement in reference to the charter should be made by one of the Ministers of the Church; and that a representative of each of those Churches which were established here when the charter was granted should be invited to make an address.

This order was duly carried out. Numerous invitations were sent to the officers of public institutions, of historical and other societies, and of the Government of the City, as well as to the clergy of all denominations, and to such other persons as the committee judged likely to be interested in the exercises. In spite of the unusual heat of the day, a very large audience was assembled. The church was elaborately decorated with banners representing the coats-of-arms of the several provinces of the Netherlands, and with the flags of the United States, Great Britain, and Holland, and the pulpit was adorned with plants and flowers. A large photograph representing the first and last lines of the charter, with the signature of the Governor and the seal of the province, was placed in the view

of the audience, and the great seal was also reproduced upon the programme. The music was finely rendered by the choir of the church, augmented by additional voices. The Rev. Dr. Coe, as the Senior Minister of the Collegiate Church, presided, delivered the Historical Address, and introduced the speakers. These were the Rev. Henry M. Baird, D.D., LL.D., Professor in the New York University; the Rev. Junius B. Remensnyder, D.D., Pastor of St. James' Lutheran Church of this city; and the Rev. Charles C. Tiffany, D.D., Archdeacon of the Diocese of New York. To their words of greeting, congratulation, and historical reminiscence, the Rev. Dr. Burrell made in the name of the Collegiate Church a hearty and felicitous response. The exercises held to the close the interested attention of all who were present, and a large number of congratulatory letters were received by the committee from prominent persons who were unable to attend the service.

As a permanent memorial of the occasion, the Addresses are now printed by the Consistory, together with the Order of Service and a letter from the Rev. Morgan Dix, S.T.D., D.C.L., Rector of Trinity Church. These are followed by the charter. In publishing this record of the service, the

Consistory desire to express their thanks to all those who united with them in doing honor to this ancient Church — the oldest in the city, and the oldest now in existence in the United States.

Service

Anthem, *Benedic anima mea* . . . Carl Walter

Prayer by the REV. JOHN GERARDUS FAGG

Psalter — PSALM CXLV.

Read by the Rev. Henry Evertson Cobb and
the people responsively.

- 1 I WILL extol thee, my God, O King;
And I will bless thy name for ever and ever.
- 2 Every day will I bless thee;
And I will praise thy name for ever and ever.
- 3 Great is the LORD, and greatly to be praised;
And his greatness is unsearchable.
- 4 One generation shall praise thy works to another,
And shall declare thy mighty acts.
- 5 I will speak of the glorious honor of thy majesty,
And of thy wondrous works.
- 6 And men shall speak of the might of thy terrible acts:
And I will declare thy greatness.

The Service

- 7 They shall abundantly utter the memory of thy great goodness,
And shall sing of thy righteousness.
- 8 The LORD is gracious, and full of compassion;
Slow to anger, and of great mercy.
- 9 The LORD is good to all:
And his tender mercies are over all his works.
- 10 All thy works shall praise thee, O LORD;
And thy saints shall bless thee.
- 11 They shall speak of the glory of thy kingdom,
And talk of thy power;
- 12 To make known to the sons of men his mighty acts,
And the glorious majesty of his kingdom.
- 13 Thy kingdom is an everlasting kingdom,
And thy dominion endureth throughout all generations.
- 14 The LORD upholdeth all that fall,
And raiseth up all those that be bowed down.
- 15 The eyes of all wait upon thee;
And thou givest them their meat in due season.
- 16 Thou openest thine hand,
And satisfiest the desire of every living thing.
- 17 The LORD is righteous in all his ways,
And holy in all his works.
- 18 The LORD is nigh unto all them that call upon him,
To all that call upon him in truth.
- 19 He will fulfil the desire of them that fear him:
He also will hear their cry, and will save them.
- 20 The LORD preserveth all them that love him:
But all the wicked will he destroy.
- 21 My mouth shall speak the praise of the LORD:
And let all flesh bless his holy name for ever and ever.

Gloria Patri

Historical Address

By the REV. EDWARD BENTON COE, D.D., LL.D.

Hymn 692

Dutch Air of the 16th Century

GLORIOUS things of thee are spoken,
Zion, city of our God;
He, whose word cannot be broken,
Formed thee for His own abode :
On the Rock of Ages founded,
What can shake thy sure repose ?
With salvation's walls surrounded,
Thou may'st smile at all thy foes.

See, the streams of living waters,
Springing from eternal love,
Well supply thy sons and daughters,
And all fear of want remove :
Who can faint while such a river
Ever flows their thirst to assuage ?
Grace, which, like the LORD, the Giver,
Never fails from age to age.

Round each habitation hovering
See the cloud and fire appear,
For a glory and a covering,
Showing that the LORD is near :
Thus deriving from their banner
Light by night, and shade by day,
Safe they feed upon the manna
Which He gives them when they pray.

Address by the REV. HENRY M. BAIRD, D.D.,
Of the New York University

Address by the REV. J. B. REMENSNYDER, D.D.,
Of the Lutheran Church

Hymn 698 *Ein' Feste Burg*

A MIGHTY fortress is our God,
 A bulwark never failing;
 Our helper, He, amid the flood
 Of mortal ills prevailing;
 For still our ancient foe
 Doth seek to work us woe;
 His craft and power are great,
 And armed with cruel hate:
 On earth is not his equal.

Did we in our own strength confide,
 Our striving would be losing —
 Were not the right man on our side,
 The man of God's own choosing:
 Dost ask who that may be?
 CHRIST JESUS, it is He!
 Lord Sabaoth, His name;
 From age to age the same;
 And He must win the battle.

And though this world with devils filled
 Should threaten to undo us,
 We will not fear, for God hath willed
 His truth to triumph through us:
 The prince of darkness grim —
 We tremble not for him;
 His rage we can endure;
 For lo, his doom is sure;
 One little word shall fell him.

That word above all earthly powers —
 No thanks to them — abideth;
 The Spirit and the gifts are ours,
 Through Him who with us sideth:

Let goods and kindred go,
This mortal life also ;
The body they may kill,
God's truth abideth still ;
His kingdom is forever.

Address by the REV. CHARLES C. TIFFANY, D.D.,
Archdeacon of the Diocese of New York

Response by the REV. DAVID JAS. BURRELL, D.D.

Hymn 126 *National Air of Holland*

O GOD, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home ;

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

Time, like an ever-rolling stream,
Bears all its sons away ;
They fly forgotten, as a dream
Dies at the opening day.

O GOD, our help in ages past,
Our hope for years to come,
Be Thou our guard while troubles last,
And our eternal home.

Dorology, *Praise God, from whom all blessings flow*

Benediction

Accessional, *The Marvelous Work* . . . Haydn

Postlude, *Sacred march in F* Gounod



The music was rendered by a Double Quartette, Chorus, and
Instruments, under the direction of Carl Walter.

HISTORICAL ADDRESS *

BY

THE REV. EDWARD B. COE, D.D., LL.D.



IGHTEEN years ago, on the 21st of November, 1878, the Collegiate Church celebrated the two hundred and fiftieth anniversary of its organization. "We have just established the form of a church," wrote Rev. Jonas Michaëlius, on the 11th of August, 1628, from the island of Manhata, in New Netherland, to a friend in Holland. Two elders had been chosen, of whom one was the "Honorable Director" himself; "full fifty communicants, Walloons and Dutch," had been received into membership, some on confession of their faith, and others on certificates from churches at home; and "the holy sacrament of the Lord" had been duly administered. This

* Portions of this Address were omitted in the delivery.

was two years after the beginning of civil government on this island, under the direction of the Dutch West India Company. Through the two hundred and sixty-eight years which have since elapsed, the life of this Church has been uninterrupted.

We are met this evening to celebrate a more recent event in its history — the signing of its charter, sixty-eight years later, by the English governor, Benjamin Fletcher. The significance of this event does not lie simply in the fact that a corporation was then constituted which is still in existence. The granting of the charter of the Reformed Protestant Dutch Church in the City of New York was a triumph of religious liberty. It set an effective barrier in the way of the establishment here of the ecclesiastical system which prevailed in Great Britain. It settled the principle that there was to be no union of church and state in this colony, but that all Protestant bodies were here to have equal rights. It is therefore worthy of more than a passing notice, and is of interest not only to those who cherish a personal or hereditary regard for the Dutch Church, but to all to whom the cause of religious freedom is dear. Your presence here this evening indicates your recognition of this its broader significance.

I am first to tell as simply and clearly as possible the story of the way in which the charter was obtained, and briefly to indicate its historic impor-

tance. It did not merely secure to the Church the right to receive and hold property: other and more serious questions were involved in it.

The Dutch who settled New Amsterdam were not fugitives from religious oppression, nor were they religious enthusiasts. They were for the most part honest and God-fearing men who established themselves here for purposes of trade. They had at first no intention of erecting in the wilderness a permanent state. They brought with them, of course, the church of their fathers, and they meant that this should be the church of the colony. This island was the private property of the West India Company, which purchased it from the Indians for the sum of twenty-four dollars. The government of the colony was therefore vested in the Company, whose regulations covered the subject of religion as well as other matters of general concern. In an ordinance adopted by the Directors and approved by the States General in 1640 it was provided that "no other religion shall be publicly admitted in New Netherland except the Reformed, as it is at present preached and practised by public authority in the United Netherlands; and for this purpose the Company shall provide and maintain good and suitable preachers, schoolmasters, and comforters of the sick." Calls upon ministers were not valid without its approval, and their salaries were paid by it, in part if not wholly, down to the English conquest in 1664. At the

same time liberty of religious opinion and worship, for which the Dutch Republic had waged such a long and magnificent conflict, was not here denied to representatives of other churches, and the few Lutherans, Independents, Presbyterians, and Jews who had come hither worshiped, for the most part, unhindered, in private houses. As their numbers increased, there was, indeed, for a few years, from 1656 to 1663, a deplorable manifestation of religious intolerance toward them, both on the part of the Dutch ministers and of that honest but arbitrary and violent elder, Peter Stuyvesant, the last Director under the Dutch régime. He and his council passed an ordinance forbidding all unauthorized conventicles and the preaching of unauthorized persons; and this law was enforced with fines and imprisonments, first against the Lutherans, and afterward on Long Island against the Quakers. But the vigorous protests which it aroused brought upon Stuyvesant the rebuke of the Company. The true Dutch spirit appears in their words: "The consciences of men ought to remain free and unshackled. Let every one remain free, so long as he is modest, moderate, his political conduct irreproachable, and so long as he does not offend others or oppose the government. This maxim of moderation," they add, "has always been the guide of our magistrates in this city [the city of Amsterdam, in Holland], and the consequence has been that people have flocked from every land to this

asylum. Tread thus in their steps, and we doubt not you will be blessed." This noble utterance terminated the brief spasm of persecution in New Netherland.

The Dutch Church was, however, the only church organized here for many years. It first met for worship in a room prepared for the purpose over a horse-mill which was built and owned by one of the colonists. In 1633 the West India Company erected on their own land the first church building, a plain wooden structure which looked like a barn, and which stood in what is now Broad Street, near Pearl Street. Nine years later, in 1642, a large stone church was built in the fort or stockade, toward the cost of which the Company contributed a thousand guilders. The balance of fifteen hundred guilders was contributed by the people, who consequently had an interest in the property after the Company's connection with it had been terminated by the English conquest. There was, however, no need of a charter or act of incorporation so long as the Dutch rule continued. Neither the civil nor the ecclesiastical rights of the church were questioned.

All legal relations were changed, however, when New Amsterdam became New York. No revolution of equal importance has perhaps ever been so quietly made. It is evident that the Dutch settlers, who formed the great majority of the population, welcomed the change from the authority of

the Dutch West India Company to that of the English crown. They plainly expected thus to obtain greater commercial advantages, while their civil and religious liberties seemed to be amply secured. Stuyvesant was, indeed, determined to hold the place at any cost against the English fleet. But the ministers and leading citizens, perceiving that resistance would be futile and would result simply in the wanton destruction of property and life, compelled him to yield. Thus the surrender of the most important post in the new world was made without the firing of a gun or the striking of a blow. In consequence of this, the terms of surrender granted by the conquerors were in the highest degree magnanimous. The Dutch were to continue as free denizens of the colony, were to retain their private property and dispose of it at their pleasure, and were to observe without interference their former customs as to inheritance and religion. A special article provides that "the Dutch here shall enjoy the liberty of their consciences in divine worship and in church discipline." They would not indeed take the oath of allegiance until assured in writing that these articles of surrender were not in the least broken or intended to be broken by any words or expressions in the oath. For a time even the Dutch civil officials remained in power, and they were directed to make provision for the support of the ministers. It was further stipulated in these articles that "all public buildings should re-

main in their former use." This gave to the Dutch exclusive right to the church in the fort, though the latter was now held by British troops. By the courtesy of the Dutch ministers and congregation, the English chaplain was, however, allowed to officiate in this edifice. Thus it was that English services were begun in New York, and thus they continued to be held for twenty-nine years.

At the same time it was inevitable that an attempt should be made, sooner or later, to introduce and establish, in what had now come to be an English colony, the Church of England. And this was the aim of the successive English governors from the outset. It was the purport of their official, especially of their secret, instructions. This could not have been otherwise, though the number of English Episcopalians in the colony was but an inconsiderable fraction of the whole population. But against this policy the adherents of the Dutch Church set themselves in determined and unintermitted opposition. For a long time no definite steps toward its enforcement were taken, but entire religious toleration was granted. It was necessary at first to conciliate the good will of the people, and to comply with the liberal terms of the articles of surrender. Not only were the city authorities directed to lay a tax upon the inhabitants in order to pay the Dutch ministers, but Governor Lovelace in 1670 offered a salary to any Dutch minister who would come over to help Domine

Drisius. It was on the strength of this assurance that Van Nieuwenhuysen came from Holland; though it does not appear that the governor's promise was kept. In addition to this there was a further reason why both Charles II and James II should concede in matters of religion a large toleration. Both were Catholics, and desired to leave here a door open for the entrance of the Roman Catholic Church. For twenty-one years after the surrender the province of New York was not a chartered but a proprietary government, held by James, Duke of York, as a fief of the crown, and laws were promulgated, courts established, and justice administered in his name. The "Duke's Laws" provided that a church should be built in every parish; that the means for building and for the support of the minister should be raised by churchwardens; and that ministers must have been ordained by some Protestant bishop or minister. No congregation was to be disturbed in its meetings, nor any person professing Christianity to be molested, fined, or imprisoned for his religious opinions, and every inhabitant must contribute to all charges both in church and state. To these laws were added, however, secret instructions requiring Colonel Nicholls and subsequent governors to establish episcopacy so far as they found this to be possible.

The reconquest of New York by the Dutch fleet in 1673, and its resurrender by the States General

in the following year, complicated somewhat the question of the legal status of the Dutch Church, but made no essential difference in its relation to the English authorities. The people appear, however, to have become somewhat anxious about their rights in the building in which they had so long worshiped, and a special deed of it was obtained from Governor Colve before the surrender. Now, however, the English governors received enlarged authority, and their efforts to establish the English Church were more vigorously pressed. Governor Andros came more than once in collision with the Dutch churches in the matter of the calling and ordaining of ministers. But in 1681 an act of his council allowed this Church to issue a call to the Rev. Henricus Selyns, a man to whose shrewdness, prudence, and energy it is under deep obligation; and another act passed in the following year gave him permission to erect a parsonage.

A far more important event in the history of the colony, and one which is closely related to the matter now before us, was the authority given to Governor Dongan, in 1683, to convene a General Assembly by the votes of the people. The object of this was to facilitate the collection of taxes, but it was the real beginning of popular government under the English rule. The Assembly met in October, 1683, a large majority of them being Dutch. They immediately passed a Charter of Liberties, which was approved by the governor,

and signed a year later by the Duke of York. In this the people, met in a General Assembly, were fully recognized as an essential part of the supreme legislative authority. In this it is also declared that "all the respective Christian churches now in practice in the city of New York and the other places of this province shall from henceforth forever be held and reputed as privileged churches, and shall enjoy all their former freedoms of their religion in divine worship and church discipline." Nothing could promise better for the future than this. But unfortunately before the copy to which James had affixed his signature was sent back to this country, the death of Charles advanced him to the throne. New York consequently became a royal province, and the new sovereign plainly did not relish the idea of having the people fully associated with himself in its government. He therefore repealed the Charter of Liberties, and a year later, by his order, the General Assembly was dissolved. The province thus lay helpless in his hands.

The instructions which he now sent out to the governor pointed still more definitely to the establishment of the Church of England throughout the province. They required that before any minister should be preferred to any ecclesiastical benefice, or even a schoolmaster permitted to keep school, in New York, a certificate of license must be obtained from the Bishop of Canterbury. But Gov-

ernor Dongan, who was himself a Roman Catholic, plainly saw both the injustice and the absurdity of these conditions. The great majority of the people were Dutch Presbyterians, and the rest English Dissenters. Only a handful of Episcopalians could be found, and these had not a single church edifice. The idea, therefore, of establishing in such communities the Church of England, according to the elaborate plan proposed by the king, was so preposterous that it was not attempted. The governor himself wrote that in seven years not more than twenty families had come over from England, while many French families were coming, and several Dutch families had come. In the same communication he makes an interesting reference to the Dutch church in the fort. "A great church," he says, "which serves both the English and the Dutch, is within the fort, which is found to be very inconvenient. Therefore I desire that there may be an order for their building another; ground being already laid out for that purpose, and they not wanting money in store wherewith to build it. The most prevalent opinion is that of the Dutch Calvinists." I shall refer again in a moment to this project of erecting a new church.

Another important stage in the history of the Dutch Church in this city begins with the deposition of James and the accession of William and Mary in 1688. This great revolution in English history, as it is properly called, led to the Act of

Toleration, by which the era of enforced uniformity and of consequent persecution in England was ended. But it seemed at first to have an injurious influence upon the cause of religious freedom in the colonies. The secret purpose to open the way for the progress of the Roman Catholic Church in this country was now, of course, abandoned, and the normal policy of establishing the Church of England throughout the British colonies was resumed. It remained, however, to be seen whether this could be successfully carried out in a population so peculiar as that of New York, where the great majority were neither members of the English Church nor (properly speaking) dissenters from it, but adherents of another national church which was a collateral descendant of the Reformation. Happily, however, in 1691 authority was given to the governor to restore the popular Assembly, and this served in future as a barrier against the designs of the government in the matter of a religious establishment. The secret instructions given by William to Governor Sloughter were in substance the same as those which had been given by James to his predecessor, Governor Dongan, except that toleration was now withheld from the Roman Catholics, and the proceeds of the tax imposed for the support of ministers were to be allowed to the minister of each orthodox church. Whether or not this term "orthodox" was introduced with such intention, it was afterward explained as referring to

the Church of England alone. The American provinces were placed under the care of the Bishop of London; and if these secret instructions could have been carried out, neither the ministers of the Dutch churches nor even the schoolmasters could have officiated without the bishop's certificate. It was contended by American jurists that the king's secret instructions did not have the force of law. In accordance with them, however, the governor presented an act to the Assembly for the proper maintenance of a minister in every town of forty families. But he had now a popular Assembly of Dutchmen to deal with. They refused to pass the act, and said that the towns had ministers enough. He again introduced a similar bill, which met with the same fate. In July, 1691, he died, and was succeeded by Governor Fletcher, who pursued the same policy with equal determination and with a much greater display of temper. In 1693 he also recommended a bill for settling a ministry. It was rejected. Thereupon he dissolved the Assembly with an angry speech, in which he said: "Gentlemen, the first thing that I did recommend to you at our last meeting was to provide for a ministry, and nothing is done in it. There are none of you but what are big with the privileges of Englishmen and Magna Charta, which is your right; and the same law doth provide for the religion of the Church of England against Sabbath-breaking and all other profanity. But as you have made it last and post-

poned it this session, I hope you will begin with it the next meeting, and do somewhat toward it effectually." The next year he repeated his recommendation, and the Assembly appointed a committee of eight to draft a bill in accordance with his suggestions. This was the famous Ministry Act, which has often been cited as establishing the Church of England in this colony. This, however, it did not do, and was not intended by the Assembly to do. It provided that in certain parishes in four out of the ten counties of New York there should "be called, inducted, and established a good, sufficient Protestant minister, to officiate and have the care of souls." And it then went on to provide for the raising of his salary by taxation. Considering that the great majority of the Assembly were Dutch Presbyterians, it is impossible to doubt what they meant by a "good, sufficient Protestant minister." The bill thus drafted was sent to the governor, who returned it with the request that it be amended so as to invest him with the power of inducting all ministers into their office. The Assembly refused to adopt the amendment, assuring the governor that in the "drawing of the bill they had had a due regard to his pious intent of settling a ministry for the benefit of the people." The rejection of his amendment, as well as the liberal character of the bill, exasperated Fletcher, and he broke up the session with a violent speech. "Gentlemen," he says, "in this thing you have shown a great deal

of stiffness. You take upon you as if you were dictators. I sent down to you an amendment of three or four words in that bill, which, though very immaterial, yet was positively denied. It seems very unmannerly. It is the sign of a stubborn ill temper. You have set a long time to little purpose, and have been a great charge to the country. Ten shillings a day is a large allowance, and you punctually exact it. You have always been forward enough to pull down the fees of other ministers in the government. Why do you not think it expedient to correct your own to a more moderate allowance? I shall say no more at present, but that you do withdraw to your private affairs in the country. I do prorogue you to the 10th of January next."

The act became a law, however, and it was instantly interpreted by the governor, in precise opposition to the intent of those who had framed it, as establishing the Church of England. That this was not its intention was, however, explicitly declared by the Assembly itself, which, in answer to a petition, asserted that a church had a right to call a dissenting Protestant minister, who was to be paid and maintained under the law. And Colonel Morris, himself an earnest churchman, wrote that it would "do little for the Church except with the help of the governor; but it was the most," he said, "could be got at that time, for had more been attempted, the Assembly had seen through the

artifice, being most of them Dissenters, and all had been lost." The law was, however, almost a nullity from the outset. Not a penny was collected under it for nine years, and the installation of dissenting ministers went on. For some reason the Ministry Act was not even signed by the king until three and a half years later, viz., May 11, 1697. This was five days after the charter of Trinity Church had been granted (on the 6th of May, 1697), though that charter bases itself upon the act.

This was certainly enough to make plain to the people the persistent intention of the English government in regard to a religious establishment, and to cause the Dutch to feel anxious about their ecclesiastical safety. I have referred to the suggestion made by Governor Dongan, in 1687, that the church of New York needed another church edifice. They had already in the preceding year petitioned the mayor for a grant of a piece of land and permission to erect a church upon it; but this petition was for some reason not presented. In April, 1688, they petitioned Governor Dongan for a charter, as they could not raise money and buy land unless they were incorporated; but their petition was denied. In 1691, however, they purchased a plot of ground on what was called Garden Street, and at once began building. The land at the time was a peach orchard belonging to the widow of Domine Drisius. It now bears the numbers 41-51 Exchange Place, and is on the north

side of that street, between William and Broad Streets. Here was erected the Garden Street church, which has been made familiar by many descriptions and prints. In view of the denial of the request for a charter, the property was conveyed by Samuel Bayard, merchant, "to Stephanus Van Cortlandt, Esq., Nicholas Bayard, Esq., and Jonas Kipp, in trust for the common and general use of the minister, elders, and deacons of the Nether Dutch Church and their successors, and for no other use or uses whatever." The deed recites that upon this plot of ground a suitable building was to be erected for the use of the church above named, professing the canons of the National Synod of Dort.

Meanwhile the contest over the Ministry Act was going on, and the Dutch people felt that their position would not be secure until a charter was obtained. Twice in the year 1695, on the 18th of April and on the 19th of June, they again petitioned for this, but each time without success. Finally, on the 11th of May, 1696, a charter was granted, signed by Governor Fletcher, and sealed with the great seal of the province. The statement has often been made that it was not obtained without a bribe offered by the Consistory to the governor, in the form of a service of plate. That such a present was made to him is quite certain, but it was not voted until the 26th of July, more than two months after the charter had been signed; and it was de-

signed as a "compliment to His Excellency, instead of the usual fee." There is no reason to suppose that any such consideration was promised him as an inducement for obtaining his signature; but in their gratification at finally obtaining the charter, the Consistory simply voted a more generous recognition of the service which had been rendered them than that which the law prescribed.

The charter itself is like similar documents. It begins with the name and title of the king, "William III, by the grace of God, King of England, Scotland, France and Ireland, Defender of the Faith." It first enumerates the five pieces of property which were owned by the Church. It then affirms it to be the royal intention to preserve to "our said loving subjects and their successors the liberty of worshiping God according to the constitutions and directions of the Reformed churches in Holland, approved and instituted by the National Synod of Dort." It further declares that "our royal will and pleasure is that no person in communion of said Reformed Protestant Dutch Church within our said city of New York at any time hereafter shall be any ways molested, punished, disquieted, or called in question for any difference in opinion in matters of the Protestant religion, who do not actually disturb the civil peace of our said province." It confirms the property specified "unto the sole use and behalf of the members of the said Dutch Church in the city of New York,"

naming as the first incorporators Rev. Henricus Selyns, with Nicholas Bayard, Stephen Cortlandt, William Beeckman, and Joannes Kerbyle, elders, and Joannes de Peyster, Jacobus Kipp, Isaac de Forest, and Isaac de Reymer, deacons; and provides that they, "with all such others as now are, or hereafter shall be, admitted into the communion of said Reformed Protestant Dutch Church in our said city of New York, shall be from time to time and at all times forever hereafter a body politic and corporate in fact and name." More important, however, than the provisions concerning the property is the following, viz., "that the patronage, advowson, donation, or presentation of and to the said Church, after the decease of the said first minister or next avoidance thereof, shall appertain and belong to, and be hereby vested in, the elders and deacons of the said Reformed Protestant Dutch Church and their successors forever; provided always that all the succeeding ministers that shall be by them presented, collated, instituted, and inducted shall bear true faith and allegiance unto us, our heirs and successors."

The document ends with the provision that there shall be paid "unto us, on the feast day of the Annunciation of our Blessed Virgin Mary, an annual rent of twelve shillings."

The care of this precious document was intrusted to Domine Selyns, who, as he writes, accepted the charge, "although not too willingly." There can

be little doubt that it had been obtained largely through his prudent and persistent efforts. In enumerating its contents in a letter written a few months later, he puts first the power of calling one or more ministers, choosing elders, deacons, chorister, sexton, etc., and of erecting Dutch schools, all in conformity to the church order of the Synod of Dort; and then mentions the right of possessing a parsonage and other church property. The first of these was the great thing for which he and his associates had contended, and he truly observes that "this is a circumstance which promises much advantage to God's church, and quiets the formerly existing uneasiness."

I cannot take time to pursue further the story of the charter of this historic Church. Attempts were made by succeeding governors to disturb it, but they were unsuccessful, as similar attempts have been in times more recent. Let me point out in a few words two important results which followed it. In the first place, it led to the granting of similar charters to other Dutch churches throughout New York and New Jersey. The liberty of the Dutch Church at least was now secure, and with that the principle of religious equality was firmly settled. Although no other than Dutch and Episcopal churches succeeded in obtaining charters, down to the Revolution, the collection of church rates from the freeholders of the colony for the Episcopal Church could not be successfully made

where any other churches were thus recognized as established by law. Even as late as 1765 Domine Ritzema writes: "Our Netherlandish Church has always been regarded by the Episcopalians as a national church, and for that reason held in esteem; and the kings have always provided our churches with charters." With the Revolution all danger of an ecclesiastical establishment in this country passed away, but the story of the successful effort of the Dutch in New York to secure what they believed to be their rights is an important chapter in the history of the struggle for liberty throughout the land.

The other result which followed the granting of the charter to the Dutch Church was that it opened the way to the conferring of similar privileges in the following year upon Trinity Church. The charter of Trinity, granted, as I have already mentioned, on the 6th of May, 1697, interprets the Ministry Act as establishing the Church of England, and directs that the annual maintenance of £100 authorized by it must be paid to the rector of Trinity Church, which is declared to be the only parish church in the city of New York. Then follows this clause: "that nothing herein contained shall be construed or taken to abridge or take away any right, privilege, benefit, liberty, or license that we have heretofore granted unto any church in communion of our Protestant faith within our said province of New York." This reservation is plainly

meant to apply to the special rights granted to the Dutch Church in the preceding year. Bishop Perry remarks that "it is even now a matter of surprise that this Act establishing the church in the city of New York against the evident intent and will of the Assembly should have been carried through without eliciting a protest." It is altogether probable that the Assembly, who were chiefly Dutchmen, were so rejoiced over their own charter, and saw so clearly its legal effect, that they made no objection to the claims now set up in behalf of Trinity Church. And when the vast benefactions conferred by that church upon the city are considered, no one will regret that the act by which it was incorporated was not opposed. But what our ancestors opposed was not the establishment of an Episcopal Church in this city. Their relations with the Episcopal clergy and congregation were always most friendly. They opposed the establishment of the English Church as a State church in this colony, and the consequent treatment of other evangelical Protestant bodies as dissenters. They carried their point, and when this was gained, there was no reason why they should not welcome the incorporation of Trinity. Throughout this prolonged struggle against the official establishment of the church to which but an inconsiderable minority of the people belonged, the best qualities of the Dutch character appear: their courage, their perseverance, their moderation, their respect for

authority and law, their firm devotion to liberty of conscience. It was nothing in comparison with the momentous struggle which their countrymen at home had a generation before carried to a successful issue, but it commends them to the honor and gratitude of all who prize the great principle, as truly Dutch as it is truly American, of a free church in a free state.

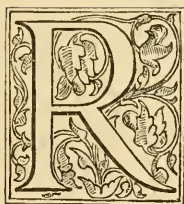
THE CHAIRMAN: We have invited to be our guests this evening representatives of those churches which were in existence on this island two hundred years ago: the French Church, the Lutheran Church, and the Church of England. Our oldest friends are the French. I need not remind you that there were many Huguenots among the earliest settlers of New Amsterdam. In his famous letter, written in 1628, Domine Michaëlius mentions the fact that he was preaching to them in their own language, though he adds that he was obliged to have his manuscript before him, as he could not "trust himself extemporaneously." One of the two first elders of the Dutch Church had been an elder in the Huguenot Church at Wesel on the Rhine, and the first Huguenot minister who came to this colony was invited hither by the Dutch Consistory. And when the French had afterward congregations and edifices of their own, their relations with the Dutch continued to be most cordial and happy.

We had hoped to have the pleasure of listening this evening to the Rev. Mr. Wittmeyer, Rector of the French Church du Saint Esprit, but he is unfortunately prevented from being present with us by severe illness in his family. We are happy, however, to have among our guests the distinguished historian of the Huguenots, himself one of their descendants, who has done so much to make us all familiar with their character and their history; and it gives me great pleasure to introduce to you now the Rev. Professor Baird, of the New York University.

ADDRESS

BY

THE REV. HENRY M. BAIRD, D.D., LL.D.



EVEREND SIR, AND BRETHREN OF
THE COLLEGIATE CHURCH OF NEW
YORK: It is certainly much to be
regretted that we shall not have the
opportunity of listening to-night to
the pastor of the French Church "du
Saint Esprit," who could convey as no one else can
so properly convey, to the Collegiate Church of
New York, the heartfelt congratulations of the
modern successors of one of the few ecclesiastical
organizations in existence here in 1696. But, as
has been mentioned, he has been detained by grave
illness in his family; and so I cheerfully accept the
invitation to speak a few words in his stead.

So ancient and venerable and indeed so highly
loved and greatly prized an element in our Chris-

tian population as the Huguenot should not be deprived of the privilege of making its voice heard on this jubilant occasion. Reformed Christians from Holland and Reformed Christians from France did not wait, sir, until they reached New Netherland before finding out that they were brethren. Ever since the time of William the Silent and Louis of Nassau, ever since the time of Gaspard de Coligny and La Noue of the Iron Arm, the Reformed who were derisively styled the Beggars, in Holland, and those other Reformed that were opprobriously called the Huguenots in France, had stood shoulder to shoulder not merely in the contest for religious freedom, but equally in the moral contest for the same religious profession. They had toiled, they had suffered persecution, endured banishment, encountered death in attestation of identically the same faith. It matters not whether it was at the hands of Philip II and the Duke of Alva or at the hands of the Guises and Charles IX. Those much-defamed articles of the Synod of Dort were no less an expression of the creed of the Huguenots of France than of the dwellers in the low countries. The French National Reformed Synod of Vitré chose its delegates to go to take part in the deliberations of Dort, and these delegates got so far on their way as Geneva in 1618, when they were overtaken by an order of the king forbidding them to proceed further. So much afraid were the enemies of Protestantism lest its professors should come

to an open agreement and realize their doctrinal unity! But this interference of the government did not prevent the Huguenots from approving the conclusions reached. For not only did the next Huguenot Synod meeting at Alais, in 1620, publicly read and unanimously approve the Canons of Dort, but all the members proceeded to swear and protest each for himself that they consented to this doctrine and that they would defend it with all their ability to their last breath. Not only so, but they prepared a formula of like import for every member of all future synods, whether national or provincial, to swear to and sign.

Agreeing perfectly both in doctrine and in church polity, the Reformed Churches in the Netherlands and the Reformed Churches in France did not regard themselves as distinct communions, but as what they really were — members of the same communion, separated territorially because falling within the bounds of two separate political jurisdictions, and speaking two distinct tongues, but otherwise in the most complete accord. Their members would have scouted the suggestion that because they were born on this side or that of the Scheldt or Rhine and had a different language, they were therefore of different religious denominations. It was the happy lot of the Reformed of Holland to secure their national independence and therewith complete religious freedom. From this resulted the circumstance that henceforth they became the hosts

and the Huguenots became their guests. And this not for a single year; no, not even for a single century, but with little interruption for a century and a half. Many of these refugees came to America.

Eleven years before the event we celebrate to-night, in October, 1685, occurred the formal Revocation of the Edict of Nantes, which may have sent a round hundred thousand French Huguenots to Holland. But the first Huguenots that came to New Amsterdam and settled, some on this island and some on the mainland, must have left their original homes more than sixty years earlier. They were mostly Huguenots from the French-speaking part of Flanders or the Walloon country bordering upon France, and hence were commonly styled Walloons. It may, I believe, be regarded as pretty well established that the company of emigrants that came over in the good ship "New Netherland" in May, 1623, and effected the earliest permanent occupation of the site of our city, was composed of Huguenots or Walloons—the same company which had a year or two before been treating with the British ambassador in Holland with a view to settling in Virginia or the English territories. If so, the first settlement of New Amsterdam was in effect a Huguenot settlement. And certain it is that for many years the French continued to constitute a very important portion of the population—for a time perhaps close upon one half of it.

But although the Huguenots came over in such numbers and continued to increase by successive emigrations, they remained in an important sense, for many years, the guests of the Dutch. Long did they depend upon the natives of Holland for the supply of their religious wants. Good Jonas Michaëlius, a clergyman of the Reformed Church of the Netherlands, was the first Protestant minister, as we have heard, to officiate in our city and to gather a church. This was in 1628, or five years after the first settlement. At the first celebration of the Lord's supper, as an extant letter certifies, he had "fully fifty communicants—Walloons and Dutch—not without great joy and comfort for so many." On one occasion at least, of the celebration of the Lord's supper, the service was conducted in French, and according to the French mode, the worthy minister using his manuscript, as he says he could not trust himself to preach extemporaneously in that language. The same kindness that Rev. Jonas Michaëlius displayed in this instance was displayed by his clerical successors. Not only did they extend a hearty welcome to the Walloons and French Huguenots to worship with their Dutch neighbours in the little church built within the enclosure of the fort, and to derive what benefit they could from the sermons and prayers which they but imperfectly understood on account of defective knowledge of English; they preached to them in French whenever they had gained a

sufficient command of French to render this practicable.

The first Huguenot pastor of New York began his ministrations in or about the beginning of 1683. A native of France, an exile for his faith, who had fled in the years immediately preceding the revocation of the Edict of Nantes, Pierre Daillé had been invited, we are told on good authority — and I am glad to hear it confirmed to-night — had been invited by your predecessors, brethren of the Consistory of the Collegiate Church, to come from Holland, his place of refuge, to preach to the French inhabitants of New York. Your Domine, Henricus Selyns, either brought him with him in 1682 or preceded him to America by a very few months. At any rate, these two ministers were from the start, or shortly afterwards became, warm friends and associates in Christian work. And in October, 1683, Selyns wrote to the Classis of Amsterdam, “Domine Pierre Daillé, late professor at Saumur, has become my colleague. He is full of fire, godliness and learning. Banished on account of his religion, he maintains the cause of Jesus Christ with untiring zeal.”

You see, gentlemen, a good reason, additional to the reasons I have given, based upon Dutch hospitality, for congratulations from the Huguenots of New York. The first Huguenot pastor of New York was invited by your Consistory to become a colleague of the excellent Domine Selyns. For a

time at least, the French congregation worshiped the Almighty, through the kindness of the Dutch, in the old Church in the Fort, during the intermission between morning and afternoon services. There their numbers grew steadily under the favoring influence of their hosts until in 1688 the worshipers had grown strong enough to leave this shelter and build for themselves a home of their own in Marketfield Street, or, as it was variously called, Petticoat Lane, on ground now covered by the Produce Exchange. It was in this small and unpretending church that the Huguenots were worshipping God when Daillé resigned, to go to the French Church of Boston, just two hundred years ago, in the very year of the granting of the charter of the Collegiate Church of New York, of which we celebrate to-night the bicentenary. The friendly and most cordial relations which have always existed between the Reformed Protestant Dutch Church and the "Church of the French Refugees in New York" as it was styled, and which never ceased to subsist — the more than hospitable care which the former for so long a time exercised for the spiritual wants of the latter — the consciousness of a common faith and a common trust in one and the same Saviour — these of themselves would be sufficient motives to prompt the descendants of the Huguenots to entertain and to express devout thanks to Almighty God for the long and honorable existence of that ecclesiastical body in one of whose churches we meet to-night.

But weightier grounds for gratitude to heaven and of felicitations addressed to you are to be found in the fidelity with which the Divine Word has been preached during this long space of time, and in the great multitude of souls which that Word under the influence of the spirit of the Lord has won for Christ. *Unum corpus sumus in Christo.* Your victories for the Master are our victories too, for we are the followers of the same leader. In the warm and certain anticipation of your future usefulness, in the sure confidence that your past successes are the presage of still greater successes and triumphs during the centuries to come, we congratulate you equally on the history that you have made, and on the prospect that lies before you. May God bless the Collegiate Church of New York.

THE CHAIRMAN: We hope for a message of forgiveness as well as of congratulation from the honored representative of the Lutheran Church who is now to address us. For it must be confessed that the Dutch were not very hospitable to the Lutherans. Always zealous for the purity of the faith, they were alarmed at the multiplication of sects on this island, and expressed their fear that if this were not checked, the place might become a "receptacle for all sorts of fanatics and heretics." They consequently protested against the establishment of a Lutheran church here, and the first Lutheran minister who came over from Holland, without authority either from the Classis of Amsterdam or from the West India Company, was obliged to go home again.

But the city has long since become large enough for the followers of Luther and the followers of Calvin to work and worship harmoniously side by side. And we heartily welcome this evening the Rev. Dr. Remensnyder, who holds so eminent a place in the Lutheran Church of this city.

ADDRESS

BY

THE REV. J. B. REMENSNYDER, D. D.



HE historian Froude says that of two of the greatest characters in the religious regeneration of the sixteenth century Holland contributed one, Erasmus, and Germany the other, Luther. And in 1525, four years after Luther's celebrated stand at Worms, Erasmus writes: "The greater part of the people in Holland, Zealand and Flanders know the doctrine of Luther." So rapidly was the evangelical movement of the Reformation already spreading to Holland. There also the first martyr blood was shed, so that it was "to the dear brethren, in Holland, Flanders, etc.," that Luther wrote his memorable letter beginning: "To you it is given before all the world not only to hear the restored gospel, but also to be the first for

Christ's sake to suffer shame and loss, prison and danger, pain and anguish, and to have sprinkled and confirmed your testimony with your own blood." Holland thus early imbibed the Reformation and very nearly became Lutheran. But Calvin arising upon the theological horizon, conflicts soon arose between the Calvinists and the Lutherans. In 1567 the famous William the Silent, Prince of Orange, urged: "Do what you have so often been advised to do. Unite with the Lutherans. The difference is too small for you to keep up separate interests." But this good advice, as is so often the case, was rejected, and Holland became Reformed. However, there remained many Lutherans in Holland, and particularly, the congregation in Amsterdam with its two churches, six ministers and 30,000 members, had the distinction of being the largest Lutheran congregation in the world. And from Holland came the first Lutherans to America. This was in 1628, the same year that the Dutch Reformed Church was founded. These Dutch Lutherans came to New York, or New Amsterdam. It was a German, Peter Minuit, a native of Rhenish Prussia, who, as Director General of the Dutch West India Company, bought Manhattan Island from the Indians for twenty four dollars. The Reformed and Lutherans got along very well together in New Amsterdam, until the Lutherans made bold to call a pastor, the Rev. John Ernst Goetwater, from Holland. The new minister was not received

with the courtesies frequently extended by clergymen to a new pastor. But his arrival caused great excitement in the city. Had it not been for his severe illness he would not even have been permitted to land. And as soon as he was able, this Dutch Lutheran Minister was sent back to Holland with several disorderly characters as all dangerous to the peace of the community. And Peter Stuyvesant, the Governor, issued a proclamation, threatening anyone with a penalty of one hundred pounds for preaching in a Lutheran service, and twenty-five pounds for attending one. Such was the ingratitude shown by the daughter to the ecclesiastical mother of Protestantism. And I am here to-night to reciprocate these kindly and hospitable amenities extended to my first clerical Lutheran predecessor in New York. Later the Lutherans attained religious toleration and in 1663 built their first church, and in 1684 erected a log church at Broadway and Rector Street, opposite Trinity Episcopal Church. Says a contemporary record of this epoch: "New York has but four clergymen; first, a chaplain belonging to the fort, of the Church of England; secondly, a Dutch Calvinist; thirdly, a French Calvinist; fourthly, a Dutch Lutheran." But even this small number did not dwell quite in saintly harmony. For the English rector relates the amusing incident, that as the Dutch Reformed and Lutheran ministers were not upon speaking terms, he hit upon the expedient of inviting both them and

their wives to dinner, as a surprise. When their first embarrassment had worn off, the belligerent clergymen became very sociable and entered into an intimate talk in Latin, leaving their Church of England host solitary and somewhat chagrined, as he says he was unable to follow them. Thus he bridged over this difficulty, but later the three other ministers joined in a protest to the Governor against the fourth, the Lutheran minister, on the ground that he was receiving the lion's share of fees, performing the larger part of the pastoral offices.

The first Lutheran minister preached in the Dutch language, and the Dutch Lutheran Church in New York was under the care of the Dutch Lutheran Consistory in Amsterdam. All these intimacies of origin, despite the little unpleasantness we have noted, could not but leave many resemblances between the two churches. Especially in the matter of government has the Dutch Lutheran Church in New York, which took its polity from the Amsterdam Lutheran Church, which was modeled after the Reformed, exerted a moulding and enduring influence upon the organization of the Lutheran Churches in the United States. Our theory being with Augustine that the identity and unity of the Church consist not in the outward order, which can be adapted to the needs of different countries and times, but in the bond of truth, in the pure doctrine and sacraments, this could the

more easily be done without compromise of principle. Nor are the two churches without important resemblances of a deeper character. Wrote that eminent and revered servant of God and knightly champion of truth, the late Dr. T. W. Chambers: "The Reformed Church is eminently confessional; ministers are required to subscribe the Confession and Catechism, and to pledge themselves in writing not to promulgate any subsequent change of views without previously consulting the classis to which they belong." That is, Reformed believe with Lutherans, that the creed is authoritative in a Christian church; that a minister is under some responsibility to the church that gives him his holy commission; and that if he chooses to depart from "the faith once delivered to the saints," and to preach a new and individual gospel, the church is not to be deterred by the cry of heresy-hunting, and by the protests of foolish crowds and secular journals, from withdrawing from him the authority of its name. Indeed the late Dr. Krauth, an eminent Lutheran scholar, said truly of both churches, Reformed and Lutheran, that however much they diverged as did Calvin and Luther, they still had the affinity of those two great Christian leaders, viz., an unbending moral backbone. Both are orthodox to the core. Both stand fixed and moveless on the Rock of Truth, their confession firm and unwavering at a time of widespread uncertainty and danger, when in many parts of Chris-

tendom thousands are sadly wondering whether the sands under their feet are shifty or no. So even if your church did once persecute ours, we can the more easily forgive you, since it was the excess of a loyalty to truth and conscience, of which we have all too little in our day. Let us remember that there is an excess of liberalism too, and that it is the most dangerous and fatal of all excesses. Very significant was the remark of that eminent Christian jurist, the late Judge Jeremiah Black, who upon being told that the somewhat illiberal moral notions of the past were fast going out of date, replied, "Yes, and I notice that the finer shades of conscientiousness are going out with them too."

As the two denominations then are bound by so many links of history and moral affinity, it affords me the greatest pleasure to bring to you on this night of your 200th Anniversary, the heartiest goodwishes and congratulations of the Lutheran Church. She wishes that God may speed and bless you in the future in your good work as He has in the past. It is indeed to be regretted that these two and all Protestant churches are not one. The one Holy Catholic and Apostolic Church of the Nicene Symbol, certainly neither means nor contemplates all these organic divisions. It did not mean them in the Apostolic, Primitive or Mediæval Age. Nor do I believe that it means them in this Modern Age. True Christian Unity means not a mere sentimental meeting like this, now and

then, a somewhat empty exchange of courtesies over Chinese denominational walls; nor does it mean separate organizations, conflicting confessions, and divergent interests. But it means One Lord, One Faith, One Baptism, One Fold and One Shepherd, i. e., *Church* Unity. Such issues indeed wait long on time. But let us prayerfully, patiently and sacrificingly keep before us the idea and goal of One Holy Universal Church, in which all our denominational divisions shall disappear, and there shall be but one common worldwide Christian army, the multitudinous columns marching under the same banner of the Cross, the Lord Jesus Christ over all.

THE CHAIRMAN: Strenuous as our fathers were in their opposition to the policy of establishing a State Church in this colony, the relations between the Dutch Church and the Church of England were from the outset most friendly. English services were held for twenty-nine years in the Dutch church in the Fort, through the hospitality of the congregation to which it belonged, and when the Rev. Mr. Vesey who had been ordained in England was inducted into office as the first rector of Trinity Church, two Dutch ministers took part in the service. The service itself was held in the Dutch church in Garden Street, where the English congregation continued to worship for several months, until their edifice was completed. This hospitality was courteously reciprocated during the Revolution, when the Garden Street church was transformed by the British into a hospital, and the use of St. George's Chapel was offered by the Episcopalians to the Dutch congregation, who worshiped there until their own edifice was restored to them.

At our Quarter-Millennial Celebration, in 1878, one of the most cordial addresses was delivered by the Rev. Dr. Dix, the present Rector of Trinity Church. I have before me a letter from him addressed to the Committee and explaining his absence to-night, which I am sure you will be glad to have me read. After this, we shall have the pleasure of listening to the Rev. Dr. Tiffany, Archdeacon of the Diocese of New York.

LETTER
FROM
THE REV. MORGAN DIX, S. T. D., D. C. L.

TRINITY RECTORY,
NEW YORK, May 11, 1896.

TO THE REV. EDWARD B. COE, D.D., MR. HENRY
W. BOOKSTAVEN, AND MR. FREDERIC R. HUTTON.

Dear Brethren: Being prevented by an important engagement which cannot be evaded, from attending the services to be held this evening, commemorative of the two hundredth anniversary of the granting of its charter to the ancient and venerated Collegiate Church of New York, I send you these lines, to thank you for your kind invitation, to express my regret at being unable to take part in the exercises of the evening, and to congratulate you on this auspicious day. Your church was founded, as is well known, many years before you obtained your charter; its existence dates from 1628. It is not so well known, perhaps, that your charter was obtained from the English government, before that government granted its charter to our Trinity Church. We recall the fact, without grudging you the priority in time; nay, we are glad of that proof of the liberality of a State of which the

Church of England was, under Magna Charta, an integral part. Moreover, it is gratifying to be able to affirm, as I do after much study of the annals of the Dutch Collegiate Church and the parish of Trinity Church in this city of New York, that the relations of the two bodies were, from the beginning, kind and friendly, and that each was indebted to the other, from time to time, for acts of courtesy, often very valuable, and always illustrative of the respect and affection by which the members of the two communions were drawn together. I may add that those sentiments have continued, from the first, through two centuries, to the present day, which finds us still dwelling together in this metropolis, in peace and concord. I now send you, from our household of faith, a hearty greeting, with the hope and prayer that the two corporate bodies may work on together, as they have been doing so long, in the sacred cause of religion, Christian education, and good manners, to the edification of the community; and that we may be drawn nearer and nearer to one another in sympathy and friendship, looking for the happy day when the barriers shall fall, and Christians shall be one in visible and organic unity, as now in the love of God and faith in the Redeemer of mankind. The Peace of our Lord be with you.

Very sincerely and truly your brother,

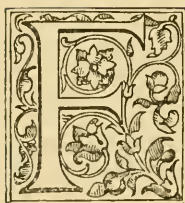
MORGAN DIX,

Rector of Trinity Church.

ADDRESS

BY

THE REV. C. C. TIFFANY, D.D.



RIENDS AND BRETHREN OF THE COLLEGIATE CHURCH: Your pastor, in his kindly allusions to the comity which has existed from the beginning between this ancient ecclesiastical corporation and that which represented the Church of England in the early days of the history of New York, and the very cordial and admirable letter of the venerable rector of Trinity Church, have taken out of my mouth a good part of my speech.

It is a matter of great regret to me that Dr. Dix himself was not able to be present to-night; representing as he does in his own person, as a scholar and divine, so worthily the church of which he is

the chief rector in this city ; and that in his absence the Bishop of the diocese could not be here. The Bishop most sincerely regrets his enforced absence, and when he asked me to take his place he begged that I would not forget to state, and that with emphasis, how much gratification it would have given him to have been here to-night, and to have spoken a few words of cheer and of congratulation to this church and congregation.

But as you could not have those most fitting to appear and whom you most wanted, I at least have this consolation that neither of them could have enjoyed being here more than I do. It is a delight to me to know that I am here as representative of a church which has always felt the kindest regard for your own ecclesiastical body, and which will continue so to do. I was introduced as the Archdeacon of New York ; you may wonder what such a creature is. Simply this : that he was of old called the *Oculus Episcopi*, or the eye of the bishop, and was appointed to do such work as a presbyter might legitimately do to assist the Episcopal office. As old Canon Hakluyt said, "*Plus vident oculi quam oculus*," and in order to look and act where at the moment the bishop cannot be, the archdeacon exists as a subordinate yet necessary representative.

I meant to speak at length of the admirable Christian courtesy shown in the early history of these two churches on this island, but I will not

dwell upon that now. I will only remark that when Trinity Church in 1780 loaned St. George's Chapel to the Dutch congregation while their own church was occupied by the British as a hospital, the vestry of Trinity Church in making that loan said that they cherished a most affectionate remembrance of the ancient courtesy, which had been extended to their own communion more than a hundred years before, in the use of the old Fort church by the Dutch, and wished that this courtesy might be interpreted as a continuation of the kind feeling which existed of old. The Collegiate Church, in thanking Trinity for this courtesy, represented themselves as a congregation which considered the interests of the two churches to be inseparable, and trusted that this kindly exhibition of courtesy would convey to future generations an evidence of the cordiality and respect which their communion had always cherished for the Church of England. And I am free to-night, brethren, to say that it does continue, and to cry *Esto perpetua*. I think we do get nearer each other in these days than we did in the days gone by. At least in one particular we are nearer, and that is in the use of language. For when, as your pastor has said, the first rector of Trinity Church was inducted into office, the edifice of Trinity Church not being yet completed, the service was held in the Garden Street church, out of which garden has blossomed this gorgeous flower of Gothic architecture in which

we are gathered to-night. At that service, where Domine Selyns of New York and Domine Nucella of Kingston bore their part as subscribing witnesses, the services were carried on in Latin because the various parties understood Latin better than they did the language of each other. I think if Professor Peck of Columbia College were to make a strict examination either of the ministers or of the laymen of the respective churches to-day, he would hardly find that to be the case. But it was not only that the two churches stood side by side in mutual respect, there were undercurrents drawing them very forcibly together, but at this late hour I will only indicate them. These lay chiefly in two particulars: in their common liturgical instinct and in their theological tone. The historic Reformed Church of Holland as well as the Church of England worshiped in the use of a liturgy, and this usage has great influence in molding the form and giving the tone to the Christian life. The utterance of measured and chastened forms of devotion; the regular onward movement of the Christian year; the anticipation and celebration of the great festivals, Christmas, Easter, Whitsuntide; give a serenity of tone and temper to the Christian's experience, which causes it to shrink from excitements and individual eccentricities, and makes it a calm progress rather than an agitation of the soul. The religious type becomes one of quietude and lack of self-consciousness. The atmo-

sphere generated of a liturgy thus draws those who use it, though in different form and measure, into a sympathy felt if not wholly understood. Thus the liturgical uses of the two churches produced a similar type of religious character which induced mutual respect.

Again, the doctrinal tone of the two churches was sympathetic. In both of them at this time it was distinctly Calvinistic. Though with the Second Charles and the Second James the Anglo-Catholic theology rose into prominence in the English Church, the great body was largely permeated with the Calvinism which had been held and inculcated by the great bishops and theologians of the age of Elizabeth and James I. The latter king had sent delegates to the Synod of Dort. Calvinism, save in some conspicuous individuals, was always more subdued in the English Church than in the Dutch, but it was as really there. It largely infused the spirits of all the adventurers who sought these shores, and bound together in mutual respect those whose theological systems were in such near accord. The salutary (if in this presence I may use the adjective) influence of Arminius and of the great law-giver Grotius leavened the subsequent theology of England far more than that of Holland. While I rejoice in it I am still free to say that he who reads the history of that time and fails to recognize the worth and influence of Calvinism in building up the strongholds of religious liberty, of

which we are the happy inheritors, as has been well said, reads history with one eye shut. Though it seems to me there are better expositions of Christianity than that, the profound underlying truths which constitute its basis are the very bulwark and fortress both of civil and religious liberty. And it was that spirit which inflamed and which made itself enthusiastic in both the old church of Holland and the old church of England, which made their successors on this continent and on this island draw nearer and nearer together in friendly sympathy and in mutual respect.

Not only that; for both communions this system was modified and regulated, and, I think, elevated and ennobled by the emphasis which is so strongly placed both in the old Dutch communion and in the communion of the Episcopal Church, on the value, the sacredness and the greatness of the Christian sacraments. For you with us emphasize them, those great institutes and witnesses of the divine grace which, apart from all human feelings and all human attainments, declare God's attitude of love and blessing. As in baptism, He takes us in our very childhood into His Kingdom, and claims us as the heirs of His eternal life. As in the sacrament of the Lord's Supper, He teaches us of His constant access to the soul, which He vouchsafes to transform and impenetrate by the very life of the Redeemer. It is this great sacramental system which your church emphasizes as does our

own, that evolves a unity of character, a community of sympathy, a characteristic temper, which make it very easy for one to find himself at home in the fellowship of the other.

And so I say there were deep reasons for the comity which existed, which were more powerful than the mere external circumstances in which our forefathers were placed. Providence had indeed so ordered the affairs and the unruly wills of sinful men at that time, that when the English came here and became the supreme power in the island, it was at a time when the Second James, because of his own Roman Catholicism, sought to give a general toleration to various religious opinions, in order that his own communion might be shielded from proscription. Thus the dissenting Protestants became heirs of a grace which was not perhaps altogether stimulated by affection for them. Then, in the age of William III, whose name appears on this venerable charter whose giving we celebrate to-night, a higher reason for toleration arose. He had been called to England from Holland because he had married the daughter of the exiled king, and he could not forget his compatriots. He was sure to direct his ministers to grant them their charter, that their rights might not be assailed.

And that charter, for which I rejoice with you, and feel indebted for the clear elucidation which your pastor has given of its meaning and significance, was a beginning here of religious liberty

protected by law. Yet I very much doubt if in the temper of those times it would have been given, if it had not been intended to be the precursor of that future charter of the English Church, which enabled the governor as representing the English government and the officers of the royal army here, and all those who constituted its diplomatic service, to appropriate to Trinity Church the enactment of 1693, which established a State support for five ministers, one in each of the four counties of New York. With diplomatic skill Governor Fletcher managed so to treat the Dutch, who got what they substantially deserved in their charter, that there was no opposition, when the time came, to granting the charter of Trinity Church, which pronounced it to be the only and sole parish church of the city and gave to its first rector the hundred pounds which were gathered from all of you, so that you all helped to support us. And, moreover, that first rector of Trinity was called by the first City Vestry (not by the Church Vestry but by the City Vestry), which was elected by all the community irrespective of creed, and he was called first, not as an Episcopalian, but as an Independent minister. He was preaching on Long Island and was well-known for his eloquence. That did not suit Governor Fletcher at all. So he prorogued the Assembly which had ventured to call a dissenter, and by the next year the complexion of the City Vestry had become much more Episcopalian. It proceeded to

call as rector the same man again, but now on condition that he should go to London and get orders from the Bishop of London. Thus Dr. Vesey was individually *persona grata* to the Dutch because they had called him. He was also now ecclesiastically *persona grata* to the English Church because he had consented to Episcopal ordination. So it happened that at last everything was arranged without struggle and without remonstrance.

Coming thus out of such conditions we have managed to live together in harmony all these years. One reason, it seems to me, why the growth of the English Church was so great then — beyond the Lutheran, beyond the Huguenots and beyond the Dutch — was this: that all those communions, very naturally perhaps, but not with the sagacity of enlarged wisdom, insisted on worshipping in their own foreign tongues. Consequently, as the children grew up, they grew impatient and wandered and would go to the church where the language of the worship was the language of the land. And so it happened, for instance, that Zion Church, of which I was for many years the rector, began as an English Lutheran Church, the first English Lutheran Church in this city. It was looked upon askance by the Lutherans, and it finally went over, rector and congregation, to the Episcopal Church, and very largely for the reason that the members wanted to worship in the language of their country without a stigma being put upon them on that account.

I think Dr. Remensnyder referred to the fact that the fees of the Lutheran clergy excited the jealousy of the French and the Dutch. It is a fact that the marriage fees during the first year that the Zion English-speaking Lutheran Church was established, were over 375; more than one a day for the whole year, all the people wishing to be married in the English language. The discontent was so great that the other Lutheran pastors in the city clamored and protested that they should have a share in such fees.

In the providence of God, the English Church of the Province of New York has been transformed into the American Protestant Episcopal Church in the United States, and has enlarged her borders, and yet has lived in the friendliness and peace with you characteristic of the olden time. There is not to-day as much of theological identity as of yore in the matter of confessions and the doctrinal systems of special times and special men. But is there not a higher and nobler unity in this, that we are all passing through the confessions to the creeds; from what special men with all their greatness — Luther, Calvin, Cranmer — have said concerning Christ, to what Christ, the Master, has said and been to us; from theories concerning revelation to the great facts of revelation, all to be summed up in “Jesus Christ, the same yesterday and to-day and forever.” One Master, calling for one service in the one church, “which is the blessed company of all faithful people.” To that unity I believe we are

coming more and more. May God hasten its consummation! As a noble illustration of the spirit of true Christian unity, I recall to-night the beautiful image of one whom I have often seen standing here, whom in his later life it was my privilege to know, and knowing to love, in the country village where I am wont to reside in summer, the Rev. Dr. Vermilye, so long the preacher and the pastor of this congregation, whose dignity of countenance and nature made him, wherever he went, a "living epistle, known and read of all men." He was a veritable evidence for the Christianity which produced him. By his very mien, temper and disposition, by the placidity of his character, and the serenity of his countenance, he reflected the image of our own dear Bishop White. His personal friendship was a means of grace; his individual presence I always felt as a benediction. As I remember him and others who have gone out from among you, and who have grown in the knowledge and love of God among you, what can I do but utter words of thankfulness and joy for what God has wrought among you, and pray: "The Lord bless you and keep you, and make the light of His countenance to shine upon you, and give you peace, through Jesus Christ our Lord."

ADDRESS

BY

THE REV. DAVID JAMES BURRELL, D. D.



It should be noted that the differences which have been referred to all occurred practically before the beginning of the civil life of the Collegiate Church. The sanction of the powers that be, put upon our ecclesiastical corporation, seemed to terminate whatever of unpleasantness there may have been previously between us.

How good and how pleasant it has been during these two centuries for us to dwell together in unity. It has been like the precious ointment that ran down upon Aaron's beard even to the skirts of his garment.

Here are four churches representing the great historical church of the Reformation, and for two

hundred years, despite the aphorism which is common among some fault-finders, that Christian denominationalism is equivalent to Christian strife, we have dwelt together in Christian love and harmony, each working over against its own place in the building of the Temple Wall.

Blest be the tie that binds
Our hearts in Christian love.

My dear Doctor Remensnyder, in so far as the Lutherans, whom you represent, were to blame for the unpleasantness to which you referred a moment ago, in behalf of the Collegiate Church I now officially desire to extend our cordial forgiveness. I assure you, sir, that we can never forget our indebtedness to your ecclesiastical father for nailing the famous Ninety Theses to the castle-chapel door. His hammer sent the thunders of the Reformation reverberating around the world and down through the ages. We never can forget how he and those associated with him in that great movement revived the almost forgotten doctrine of Justification by Faith — *articulum ecclesiæ, stantis aut cadentis*. This is the foundation of that Holy Catholic Church of which Jesus said: "The gates of hell shall not prevail against it."

My dear Dr. Baird, representing the historical Huguenot Church in this fellowship to-night, I remember that our friendship began two hundred years ago, when as yet the ink was scarcely dry

upon the Revocation of that Edict of Nantes. All through the history of your venerable Huguenot Church, we hear the clanging of the bells of Saint Germain, that on a direful August night in 1572 gave the signal for the shedding of the noblest blood of France. But you were not exterminated. Your presence here is proof of the Master's promise, all the Powers of Darkness shall not be able to prevail against the Church that stands by the living Truth. What was it that Theodore Beza said? "Many hammers, sire, have been broken upon this anvil."

Hammer away, ye rebel bands;
Your hammers break, God's anvil stands.

My dear Dr. Tiffany, representing the historical Episcopal Church: we are for many reasons glad to have heard so fraternally from you to-night, and not less because of your explanation of the office of the archdeacon. Some of us might otherwise have confused things as the maid-servant did, who, being instructed to say to visitors that "The rector was absent, but the *locum tenens* would attend to the matter," said that "The rector was absent, but the local demon was on hand." I remember, sir, that your acquaintance and mine began at a time when Dutch William was the official head of the English Church. I shall always associate most gratefully with my thoughts of the English Church the memory of those gracious and learned

men, who gave the world the Scriptures in the English vernacular and set up the proposition of a free conscience with civil and ecclesiastical liberty. It was in vain that they cast the ashes of Wickliffe upon the waters; "the Avon to the Severn flows, the Severn to the sea." I am sure, sir, that you were right in saying that the Christian Church is to be henceforward bound in a close spiritual fellowship. We should not agree, probably, as to the practical importance of any closer union of the friendly denominations, until we can somehow manage to blot out of our copy-books the words that we used to write over and over again when we were boys, "Many men of many minds." But if there must needs be denominational lines of separation, shall we not keep the fences so low, even as they are here to-night, that in harvest-time we can reach over the fences and clasp warm hands saying, "It is a fair morning, neighbor, God be with you." We have our work marked out for us severally; the Lord make us in our places faithful to it.

On this very day the Chief Executive of our commonwealth has signed the bill that makes New York City the second greatest city in the world. It was one of the wise sayings of John Foster that "Power to the last atom is responsibility." We cannot abide as churches on Manhattan Island without bearing on our hearts and consciences the burden of the great multitude of immortal souls. The streets are thronged with

them everywhere; and the profoundest need of the average man to-day is after all a spiritual need. Deep down in the heart of every man and woman among them, throbs the desire to know the way of everlasting life. And Jesus Christ is the great lodestone of the ages; as He said, "I, if I be lifted up, will draw all men unto me."

To you, dear brethren, I return with all prayerful cordiality your earnest salutations. I give you joy in the fellowship of the Christian life and in the high privilege of Christian service. Dr. Guthrie used to say of the Cowgate in Edinburgh, "This is my golden field." Here among these lapsed multitudes who throng our streets is our golden field. The Lord has put us here, brethren, to reap the harvest and garner the sheaves. Perhaps the word that helped Dr. Guthrie in his ministry may also help us. It is my last word of greeting:

Sin worketh, let me work too;
Sin undoeth, let me do;
Busy as sin my work I ply,
Till I rest in the rest of eternity.

Death worketh, let me work too;
Death undoeth, let me do;
Busy as death my work I ply,
Till I rest in the rest of eternity.

The Lord be with you all in this fellowship of service. The blessing of the Lord be with you.

THE CHARTER

WILLIAM the third, By the grace of God, King of England, Scotland, France and Ireland, Defender of the faith, &c. To all to whom these presents shall come sendeth greeting Whereas: Wee have been informed by the humble peticon of Our loving Subjects,¹ Henricus Selyns, William Beeckman, Joannes Kerbyle, Joannes De Peyster, Jacobus Kipp, Isaac De foreest and Isaac De Reymer, the present Minister, Elders and Deacons of the Dutch protestant congregaçon in our City of New yorke, presented to Our trusty and wellbeloved Benjamin Fletcher Our Captaine Generall and Governour in Chiefe of Our Province of New yorke and Territoryes depending thereon in America, That the said Minister, Elders, Deacons and the other members in Communion of the said Dutch protestant congregaçon in Our said City of New yorke, have at their own charge built and erected a Church within our said City of New yorke, and the same together with the Coemetry or Church Yard thereunto adjoining, have dedicated to the service of God, situate, lying, and being in a certaine street called the garden street, being bounded on the south by the said garden street, and on

¹ The form in which the names of the Elders and Deacons appear in the text is doubtless due to the English scribe by whom the Charter was drawn up. In the Minutes of the Consistory, which are in the handwriting of Domine Selyns, they are as follows: Elders, Nicolaes Bayard, Stephanus van Cortlant, Willem Beeckman, Johannes Kerfbyl: Deacons, Isaacg de Foreest, Johannes de Peyster, Jacobus Kip, Isaacg de Riemer.

the north by the orchard, late in the possession of Elizabeth Drisius, and on the west by the lott of John Hendrick De Bruyn, and on the east by the lotts of John Sipkins and David Hendrix; containing on the south side, one hundred and eighty foot, and on the north side, one hundred and seventy-five foot, and on the west side eighty-four foot, and on the east side eighty-four foot, all of English measure, together with another lott of ground adjoyning to the north side of the said Church lott, abutting on the north side upon the lott of Henricus Selyns, on the west upon the alley newly laid out, on the east the lott of John Weet, and on the south the said Church lott; containing, on the north, sixty-three foot two inches, on the south, sixty-five foot and a half, on the east, eighteen foot and a half, and on the west, twenty-two foot, English measure, and are also seized in their demesne as of ffee as in right of the said Church, of and in a certain messuage or toft of ground, situate, lying, and being within Our said City of New yorke, in a certain streete called and known by the name of beaver streete, being bounded on the west by the lott formerly belonging to Paulus Vanderbeeck, and now in the possession of the widdow of Nicholas Dupue, on the east by the lott heretofore belonging to Thomas Wandall, and now in the occupation of Jacob Lennen, on the north by the lott late appertaining to Ceonraedt Teneyck, and now in the tenure of Theunis DeKey, and on the South by the said bevers streete, containing in front towards the said streete, forty-four foot one halfe in depth, on the west one hundred and thirty foot one halfe on the East side one hundred thirty foot eight inches, and on the reere or North side forty-five foot tenn inches, english measure, As also of and in a certain Mannour commonly called and knowne, by the name of the Mannour of Fordham, situate, lying and being within Our County of Westchester, to the Eastward of Harlem River, near unto the passage formerly called Spiten divell, and now known by the name of Kingsbridge; beginning at the high woodland that lyes due northwest, over against the first point of the Maine land, to the east of Paparinam, there where the kill Musketas is, and

so goes along the said kill; the said land stretching from the high woodland afore-menconed, east south east until it comes unto Bronx kill; so westward up along the Maine land, to the place where Harlem kill and Hudson's river meet, and then further alongst Harlem kill to the fresh spring or fountaine lying to the south of crab Island, so eastward along Daniel Tormer's land, the high woodland belonging to Thomas Hunt, and then to Bronx kill, aforemenconed, As also of and in a certain parcell of meadow, No. 1 situate, lying and being on the said Harlem river neer the said Mannour of Fordham, beginning in the middle of a point to the north of Creger's house, beyond or above the small cove that lyes above the said house, and southwest in Harlem river, and extends further northward to the highway where the wooden bridge lyes; and Whereas, in the said humble Peticon they have likewise prayed our grant and confirmacon of all and every of the premises, and that we would be graciously pleased to make them and their Successours forever capable to hold and enjoy the same, by incorporating the members of the said Dutch protestant Congregacon in our City of New yorke, aforesaid, into a body politick and corporate in deed and name, by the name and style of the minister, elders and deacons of the reformed protestant Dutch Church of Our City of New yorke. Now Know Yee, that in consideration thereof as well as Wee being willing, in particular favour to the pious purposes of our said loving subjects and to secure them and their Successours in the ffree exercise and Enjoyment of all their civill and religious rights, appertaining unto them in manner aforesaid, as Our loving subjects, and to preserve to them and their Successours that liberty of worshipping God according to the constitutions and direcons of the reformed Churches in Holland, approved and instituted by the nationall Synod of Dort, have therefore thought fitt and do hereby publish, grant, ordaine, and declare, That Our royall will and pleasure is, that noe person in communion of the said reformed protestant Dutch Church, within Our said City of New yorke, at any time hereafter shall be any wayes molested, punished, disquieted,

or called in question, for any difference in opinion in matters of the protestant religion, who do not actually disturb the civill peace of Our said Province, but that all and every person and persons in Communion of the said reformed protestant Dutch Church may, from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgments and consciences in matters of the protestant religious concernments of the said reformed protestant Dutch Church, according to the constitutions and direcons aforesaid, they behaving themselves peaceably and quietly, and not using this liberty to licentiousnesse and profannesse, nor to the civill injury or outward disturbance of others; any law, statute, usage or costume of Our realme of England, or of this, our Province, to the contrary hereof in any wayes notwithstanding. And that they may be in the better capacity to hold and enjoy the premisses, Wee have further thought fitt, and at their aforesaid humble request, wee are graciously pleased to Ordaine and declare that the aforesaid Church, built and erected as aforesaid, and scituate, lyeing and being within the limites aforemenconed, and the ground thereunto adjoining and inclosed and intended to be used for Cemetry or Church yard, shall be the Church and Church yard of the minister, elders, and deacons, and other members of the reformed protestant Dutch Church of Our City of New yorke, and the same is hereby declared to be forever separated and dedicated to the service of God, and to be applyed therein only to the use and behalfe of the members of the said Dutch Church Inhabitants from time to time inhabiting and to inhabite within Our said City of New yorke, and that there shall be a Minister to have care of the souls of the members of the said reformed protestant Dutch Church Inhabitants from time to time inhabiting and to inhabit within Our said City of New yorke, and a perpetuall Succession of Ministers there. And wee do by these presents, constitute Our trusty and very loving subject, Mr. Henricus Selyns, the present Minister of the said reformed protestant Dutch Church, in Our City of New yorke aforesaid, who hath, since the building and dedication of the said Church to the service of God, very well

and religiously supplied the same in all divine offices for the service of God and the instruccon of the members of the said reformed protestant Dutch Church inhabiting within Our said City of New yorke, in the Christian faith according to the constitutions and direcccons aforesaid; Wee have further thought fitt, and at the humble peticon of the persons aforesaid, are graciously pleased to create and make them a body politick or corporate, with the powers and priviledges hereafter mentioned, and accordingly Our will and pleasure is, and of Our Special grace certaine knowledge and meere mocon Wee have ordained, constituted and declared, and by these presents for us, Our heirs and Successours, do ordaine, constitute and declare, that they, the said Mr. Hendricus Selyns, Nicholas Bayard, Stephen Cortlandt, William Beeckman, Johannes Kerbyle, Johannes De Peyster, Jacobus Kipp, Isaac De foreest and Isaac De reymmer, the present Minister, Elders, and Deacons, and all such others as now are, or hereafter shall be admitted into the Communion of the said reformed protestant Dutch Church, in Our City of New yorke, shall be, from time to time, and at all times forever hereafter, a body corporate and politick, in fact and name, by name of the Minister, Elders, and Deacons of the reformed protestant Dutch Church of the City of New yorke, and that by the same name they and their Successours shall and may have perpetuall Succession and shall and may be persons able and capable in the Law to sue and be sued, to plead and be impleaded, to answer and be answered unto, to defend and to be defended in all and singular suites, causes, Quarrells, matters, accons and things of what kinde or nature soever; And alsoe to have, take, possess, acquire, and purchase lands, tenements, or hereditaments, or any goods or chattells, and the same to lease, grant, demise, aliene, bargain, sell and dispose of at their own will and pleasure as other our liedge people or any corporacon or body politick within Our Realme of England, or this, Our Province, may lawfully do over and above the rents, lands, Tenements, messuges, Mannours and hereditaments hereby settled on the said Corporacon and their Successours, not exceeding the yearly

value of two hundred pounds, currant money of Our said Province; And further, that they, the said Minister, Elders, and Deacons, and their Successours, shall and may forever hereafter, have a common seale to serve and use for all matters, causes, things and affairs whatsoever, of them and their Successours, and the same seale to alter change, break, and make new, from time to time, at their will and pleasure, as they shall think fitt; And further, Wee will and ordaine, And by these Presents, for us, Our Heirs and Successours, doe declare and appoint that for the better ordering and manageing the affairs and businesse of the said corporacon and Successours, there shall be four Elders and four Deacons, from time to time constituted, elected and chosen out of the members of the said Dutch Church inhabiting in our said City of New yorke, for the time being in such manner and forme as is hereafter in these presents expressed, which persons, together with the Minister for the time being, shall apply themselves to take care for the best dysposing and ordering the generall businesse and affairs of and concerning the lands and hereditaments herein menconed to be granted and of all others that shall be acquired as aforesaid. And for the better Execution of Our Royall pleasure herein, Wee do for us, Our heirs and Successours, assigne, name, constitute and appoint the aforesaid Mr. Henricus Selyns, to be the first and present Minister of the said Church, and the aforesaid Nicholas Bayard, Stephen Cortlandt, William Beeckman and Johannes Kerbyle, to be the first and Present Elders of the said Church, and Johannes De peyster, Jacobus Kipp, Isaac De Foreest and Isaac De Reymer, to be the first and present Deacons of the said Church, which Elders and Deacons are to continue in the said severall offices respectively, untill the second Sunday of November, now next ensuing; And further, Wee will, and by these presents for us, our Heirs and Successours, do ordaine and grant to the Minister of the said Church for the time being, or in his absence by sickness or otherwise the first Elder for the time being shall and may from time to time, upon all occasions, give order for the assembling or calling together the said Elders and Deacons to consult and ad-

vise of the businesse and affairs of the said Church ; And further, Our will and pleasure is, and Wee doe hereby for Us, Our Heirs and Successours, establish, that yearly, once in the year, forever hereafter, on the third thursday of October, at the said Church, the Elders and Deacons of the said Church, by and with the consent and approbacon of the members of the said Church for the time being, shall nominate and appoint such of their Members of the said Church that shall succeed in the office of Elders and Deacons for the year ensuing, And if it shall happen that any of the said Elders and Deacons so elected, nominated, and appointed as aforesaid, shall dye or be removed, before the said yearly day of Eleccion, that then, and in every such case it shall and may be lawfull for the Members of the said Church to proceed, in manner aforesaid, to a new Eleccion of one or more of their members in the room or place of such officer dying or removed, according to their discrecon ; And further, our will and pleasure is, and wee do for us, Our Heirs and Successours, declare and grant, that the patronage, advowson, donation or presentation of and to the said Church after the decease of the said first minister or next avoidance thereof shall appertaine and belong to and be hereby vested in the Elders and Deacons of the said reformed protestant Dutch Church and their Successours forever. Provided always that all the succeeding Ministers that shall be by them presented, collated, instituted, and inducted into the said Church, shall bear true faith and allegiance unto us, Our heirs and Successours, any thing contained herein to the contrary hereof in any wayes notwithstanding. And that the first Minister and all the succeeding ministers thereof shall and may have, take and enjoy such and the like stipends, contribucons, offerings, Free and voluntary gifts and other Ecclesiasticall duties, ariseing or used and accustomed to rise, from the members of the said Church ; And Our further will and pleasure is, and we do hereby declare that it shall and may be lawfull for the said Minister, Elders, and Deacons of the said reformed Protestant Dutch Church in Our City of New yorke, aforesaid, and their Successours, to grant and demise such of the premises

or any part or parcell thereof (as are now in lease), at the expiration or other sooner determination of such lease, for the term of fifteene years, upon a reasonable improved yearly rent, without taking any fine for the same. And Our further will and pleasure is, And Wee do hereby further declare that it shall and may be lawfull for the Deacons of the said Church, or any other person sufficiently authorized from them, at any time or times, when they meet and assemble together in the said Church, for the public worship or service of God, to collect and gather together the free and voluntary alms of the members of the said Church, congregated as aforesaid, which is to be employed by the Minister, Elders, and Deacons, &c., unto such pious and charitable uses as they and their Successours, at their discrecon, shall think convenient and needfull; And Our will and pleasure further is, and we doe hereby declare that the Minister of the said Church for the time being shall and may by and with the consent of the Elders and Deacons of the said Church, for the time being, or any four of them, whereof one of the Elders to be one, from time to time as need shall require, nominate one or more other able Ministers lawfully ordained according to the constitutions and direcons aforesaid, to be preachers and Assistants to the said Minister and his Successours in the celebracon of the divine offices of praying and preaching, and other duties incident to be performed in the said Church as the Minister, Elders and Deacons of said Church shall require of him; And likewise to nominate and appoint a Clarke, Schoolmaster, bellringer or sexton, and such other under officers as they shall stand in need of. And Further, Wee do of Our Especiall grace, certaine knowledge and meer mocon give and grant unto the said Minister, Elders and Deacons, by and with the consent and advice of the members in Communion of the said Church or the major part of them, full power and authority to make rates and assessments upon all and every of the members in Communion of the said Church, which Minister, Elders and Deacons, together with the members in communion of the said Church or the major part of them, are hereby authorized, from time to time, to make rates and as-

sessments upon all and every of the members in communion of the said church for the raising of money for the payment of the yearly stipends and sallaryes of the aforesaid Officers of the said Church, and also for repairing, amending and enlarging the said Church and steeple, belfry, Coemetry or Church yard, and other things necessary belonging to the said Church, which rates and assessments shall be paid unto the Deacons of the said Church for the time being, and disposed of to the uses aforesaid, by order of the said Minister, Elders and Deacons; And for the better and more easy taxing and making of the rates and assessments aforesaid, Wee further grant and declare that the Minister shall on every first Sunday in the month of May in the year, give notice to the members of the said Church by name to appear, assemble and meet with him and the Elders and Deacons of said Church, on the second Monday then next following in the said Church, to make the said assessment, And if upon notice so given, they neglect or do not meet, then Our will and pleasure is that the said Minister, Elders and Deacons do make the said assessment, any thing contained herein to the contrary hereof in any wayes notwithstanding. And Wee doe of Our further speciall grace, certain knowledge, and meer mocon, give and grant unto the said Minister, Elders, and Deacons, and their Successours, That the said Minister, Elders and Deacons, together with the members in Communion of the said Church, Inhabitants from time to time inhabiting and to inhabite in our said City of New yorke, shall be called the reformed protestant Dutch Church of Our said City of New yorke, And that they or the greatest part of them, whereof the Minister, Elders and Deacons and the major part of the members in Communion of the said Church, shall have and have hereby given and granted unto them, full power and authority from time to time, and at all times hereafter to appoint, alter and change such dayes and times of meeting as they shall think fitt, And to choose, nominate, and appoint such and so many of Our liedge people as they shall think fitt and shall be willing to accept the same to be members of their said Church and Corporation and body politick, and them into the same to

admitt and to elect and constitute such other Officer and Officers as they shall think fitt and requisite for the ordering, manageing and dispatching of the affairs of the said Church and Corporacon and their Successours; And from time to time to make, ordaine, constitute, or repeale such rules, orders and ordinances for the good discipline and weal of the members of the said Church and Corporacon; so that these rules, orders, ordinances, be not repugnant to the laws of Our Realme of England, and of this Our Province, nor dissonant to the principles of Our protestant religion, but as neere as may be agreeable to our Laws of Our Kingdom of England, and consonant to the articles of faith and worship of God agreed upon by the aforesaid Synod of Dort; and further, Know Yee, that Wee of our more abundant grace, certaine knowledge, and meere mocon, have given, granted, ratified, and confirmed, and by these presents for us, our heirs and Successours do give, grant, ratify and confirme unto the said Minister, Elders and Deacons, and their Successours, all and every of the severall above recited lands, tenements, messuages, Mannours, and hereditaments, within all and every of their severall and respective limites and bounds above specified, together with all and every of their severall and respective houses, buildings, edifices, tenements, closes, yards, tofts of ground, orchards, gardens, inclosures, fields, pastures, feedings, woods, underwoods, trees, timber, Common of pasture, meadows, marshes, swamps, lakes, ponds, pools, waters, water courses, rivers, rivoletts, brooks, streams, fishing, fouling, hunting and hawking, quaryes, mines, mineralls, (silver and gold mines excepted) and all other royaltyes, jurisdiccons, franchises, preheminencyes, libertyes, priviledges, benefits, profites, hereditaments, and appurtenances whatsoever, to all and every of the severall and respective above recited lands, tenements, messuages, Mannours, hereditaments and premises belonging, or in any wayes appertaining or there withall used, accepted, reputed, or taken to belong or in any ways to appertaine to all intents, construcons and purposes whatsoever; As also all and singular the rents, arrearages of rents and issues of the premises heretofore arising,

due or payable. *To have and to hold* all and every of the severall above recited lands, tenements, messuages, Mannours and hereditaments within all and every of their severall and respective limites and bounds above specified, together with all and every of their severall and respective houses, buildings, Edifices, tenements, closes, yards, tofts of ground, orchards, gardens, inclosures, fields, pastures, feedings, woods, underwoods, trees, timber, common of pasture, meadows, marshes, swamps, lakes, ponds, pools, waters, water-courses, rivers, rivoletts, brooks, streams, fishing, fowling, hunting and hawking, quarryes, mines, mineralls, (silver and gold mines excepted) and all other Royalties, Jurisdiccions, franchises, preheminencies, liberties, privileges, benefits, profits, hereditaments and appurtenances whatsoever to all and every of the severall and respective above recited lands, tenements, messuages, Mannours, hereditaments and premisses belonging or in any ways appertaining unto them, the said Minister, Elders and Deacons of the Reformed protestant Dutch Church of the City of New yorke, and their Successours, in Trust to the sole and only use, benefite and behoofe of them the Minister, Elders and Deacons and other members in Communion of the said reformed protestant Dutch Church in the City of New yorke, and their Successours, for ever. *To be holden of us, our* Heirs and Successours in ffree and common soccage, as of Our Mannour of East Greenwich, in our County of Kent, within our Realme of England; *yielding, rendering and paying* therefore yearly and every year, forever, unto Us, our Heirs and Successours, on the feast day of the annunciation of Our Blessed Virgin Mary, at Our City of New yorke, the annuall rent of twelve shillings, Currant money of our said Province, in Lieu and steade of all other rents, dues, duties, Services, claims and Demands, whatsoever, for the premisses. AND LASTLY WE do for us, our Heirs and Successours ordaine and grant unto the said Minister, Elders and Deacons of the said reformed protestant Dutch Church, within the City of New yorke, and their Successours, by these presents, That this our grant shall be firme, good, effectuall and available in all things in the law, to

all intents, construccions and purposes whatsoever, according to our true intent and meaning, herein before declared, and shall be construed, reputed and adjudged in all cases most favourable on the behalfe and for the best benefite and behoofe of the said Minister, Elders and Deacons of the reformed protestant Dutch Church in the City of New yorke, and their successours; although express mencon of the true yearly value or certainty of the premises or of any of them in these presents is not named, or any statute, act, ordinance, provision, proclamation, or restriction heretofore had, made, Enacted, ordained or provided, or any other matter, clause or thing whatsoever, to the contrary hereof notwithstanding.

IN TESTIMONY WHEREOF WE have caused the great seal of our said Province to be hereunto affixed. Witness our trusty and well beloved Benjamin Fletcher, our Captaine Generall and Governour in Chiefe of our Province of New yorke and the Territoryes and Tracts of land depending thereon in America, and Vice Admirall of the same, our Lieu^t and Commander in Chiefe of the militia, and of all the forces by sea and land within our Colony of Connecticutt, and of all the fforts and places of strength within the same, in Councill at our ffort in New yorke, the eleventh day of May, in the eighth year of our reigne, Annoq Domini, 1696,

BEN FLETCHER.

By his Excell^{ty} Command

DAVID JAMISON

D Secry





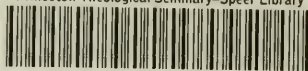
Syracuse, N. Y.

PAT. JAN. 21, 1908

BX9517 .N5N52

Bicentenary of the charter of the

Princeton Theological Seminary-Speer Library



1 1012 00042 6231